

## NEW HOPE FOR EX-T.B. PATIENTS

### REHABILITATION SCHEME SUCCESSFUL AT CAMSELL

by Roy Lewis

EDMONTON, Alta. — A new plan now being tried at Charles Camsell Indian hospital in Edmonton, Alta., may provide the answer to permanent cure for Indians who contract tuberculosis.

Several discharged tuberculosis patients are living in rehabilitation boarding homes until they are strong enough to work at full-time jobs. This method of post-discharge care may solve the problem of the large numbers who have to return to sanatoria because they have once again developed active tuberculosis.

#### A Serious Problem

This has long been a serious problem with non-Indian patients. For Indians it is even more serious because on some reserves the only kind of jobs available mean hard work — hunting, trapping, bush work and work on the roads.

Persons who are just recovering from tuberculosis cannot do that kind of work. They need a long period — six months to a year — of rest before they can do any kind of full-time work.

But few Indian families can afford to look after an adult person who needs rest and care and cannot work and help pay his way.

#### Two Homes

There now are nine young Indian men in one rehabilitation home in Edmonton and 11 Indian women in another. They come from Alberta, Yukon and the Northwest Territories.

While staying at the homes they are learning trades and arts that will enable them to earn a living without doing work that is too strenuous.

The project — a combined service of the federal Health department's Indian health services and

the Citizenship Department's Indian Affairs branch — had been considered for some time. The homes were opened last September.

#### Trial Basis

Doctor W. L. Falconer, the health services Superintendent for the Foothills Region, says if the method is successful "it will no doubt be adopted for the Indians throughout Canada and will likely be extended to include the more handicapped patients in time."

"Patients confined to a wheelchair, with artificial limbs, and other disabilities, should eventually be included."

#### Educational Welfare

F. N. Dew, the school principal, says he is very pleased with the progress now being made by the young men and women now in the rehabilitation homes.

"They have made good progress in all their work. Two young men at present receiving training-on-the-job away from the rehabilitation home."

"Jobs at the present time are not easy to find for our young people, but as employers begin to show more and more interest in employing them, and as they show they can be successfully employed, we feel that there will soon be many types of work open to them."

"Very likely within the next two or three years some of these young people will be making their homes in Edmonton or Calgary, and will in time become active members of their local community."

"The future belongs to them." A recent report on the hospital showed what many of the home's residents were doing.

The young men were taking courses in carpentry, photography, basic English, art classes and at barber school.

Every Sunday the Roman Catholics went to Sacred Heart Church, for Mass.

S. J. Bailey, Rehabilitation Officer of the Indian Affairs branch in Ottawa, summed up the help the government hoped to give the young Indians through the rehabilitation homes:

Read on p. 4:

**INDIAN STUDENTS  
PREPARE  
TO BECOME TEACHERS**



Catholic Matron at Charles Camsell is Miss K. Dyer, R.N., shown here with two Eskimo, one Blackfoot and one Cree patient.

(Rhéaume Photo)

"They will be helped to move on fast with their school studies, and they will be placed in vocational training classes as soon as they are qualified."

"Some will learn barbering, some commercial art, others machine shop or welding."

"Some of the girls will study hair-dressing, others will prepare themselves to be stenographers or nurses' aides."

"Whatever job they are aiming towards, whether it be a job in the city or on the reserve, they will be learning to fit into city life — to take advantage of its opportunities rather than fall into its temptations."

He said the young men and women now were studying hard and keeping the health rules.

In a message to the Indians, he said:

"Yes, it is an interesting experiment. If it succeeds, more and more of you will be given the chance to learn a skill which will enable you, if you wish to do so, to take employment in a city or town or on your own reserve if there is work there that your physical condition will allow you to take."

"And if it succeeds, it may be expanded to include other people more seriously disabled."

He invited reserve Indians interested in the program to ask their Superintendent about it.

### Concern Voiced Re Rehab Plan

EDMONTON, Alta. — Though the new plan now being tried at Charles Camsell hospital here seems technically foolproof, Catholic clergy are concerned by the manner in which the experiment is being carried out.

The new technique is simply to have discharged patients live in rehabilitation boarding homes until they are strong enough to work at full time jobs.

Concern of the Catholics here is that the two homes — one for young men, the other for young women — are operated by Protestant house mothers though Catholic residents far outnumber Protestant boarders.

In the girls' home, Catholics outnumber Protestants nine to two; however the Catholic girls attend Mass faithfully every Sunday through the good offices of Father Doyle, pastor of Sacred Heart Church.

However, apart for this concern over this problem, the clergy here have nothing but praise for the medical technique itself which gives them hope that one of the biggest problems in battling tuberculosis among Indians can be eliminated.

### Chief Bearspaw Dies at 92

CALGARY, Alta. — Senior Chief of the Stony tribe and chief of the Bearspaw band, David Bearspaw died at his home on the Morley Reserve at the age of 92, in February.



Margaret Kindoo, an ex TB patient, is now in training as lab technician at Charles Camsell Hospital.

(Rhéaume Photo)



THE  
**Indian Missionary Record**  
A NATIONAL PUBLICATION  
FOR THE INDIANS OF CANADA

Founded in 1938

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Indian and Eskimo Welfare  
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Published ten times a year by  
The Missionary Oblates of Mary  
Immaculate.

Subscription : \$1.00 a year

P.O. Box 94  
Ottawa, Canada

Printed by Le Droit, Ottawa.  
Authorized as second class matter, Post  
Office Department, Ottawa, Canada.

## Editorial Notes

We read with satisfaction in the January issue of the "Indian News" published by the Indian Affairs Branch, that Indians of the Lytton Agency in B.C., were very busy with repairs and improvement projects sponsored by the Government.

At Spuzzum, band members undertook to repair a flume which supplies water for domestic use.

Two bridges on the west side of the Fraser River, were repaired by Indian labor in a very satisfactory way.

More and more Indians stand shoulder to shoulder with non-Indians sharing their labors in the development of the Canadian north. They occasionally accomplish jobs that they alone can handle.

Many Indians are now finding jobs, assisting in the construction of the Mid-Canada radar line; several construction projects among the Mackenzie River are also providing employment.

In Northern B.C. employment has improved for the Stewart Lake Band as members are engaged in construction work for the P.G.E. railway and the National Gas Pipeline Companies.

Many Indians in the Fort Chipewyan, Alta., are now working at two saw-mills in the district.

Some have gone to work in mining camps near Uranium, Sask., others are engaged in commercial fishing. others on the sugar-beet farms of Southern Alberta.

In Eastern Canada, a good number of Indians are engaged in pulp work by the C.I.P. as well as on railway construction.

118 Indians at Seven-Island have found full-time jobs in the area.

G.L.

## God's Call Must Be Heard



Four Native Grey Nuns of the Cross (Ottawa) are devoting themselves among their own cree people in the James Bay Vicariate; they are shown here with Father Joseph Baril, o.m.i., of Moosonee, Ont.

THE need for vocations is growing more and more urgent in Canada's home mission field. The spirit of vocations to a life dedicated to God's service is being choked by materialism.

While Canada has emerged as one of the great mission-minded countries in the world, the "home missions" field in the West and in the North clamours for help.

The hundreds of missionary priests, teaching and nursing sisters, lay-brothers now engaged in Canada's missions are not numerous enough to keep pace with the ever increasing needs of a rapidly growing country.

We note with deep satisfaction that, especially in the Indian mission field, the natives themselves are awakening to present day needs.

Already some twenty native nuns in teaching and nursing orders are engaged in missionary work, while at least four native priests are exercising their ministry among their own people.

At Missionary Congresses held yearly in various mission centers ways and means of instilling in the minds of Indian youth the idealism and spirit of sacrifice which are the foundations of every true vocation are constantly studied.

Already steps have been taken by members of the Hierarchy to establish one community of native nuns in British Columbia, while a training school for students who aim at the priesthood is being created in Manitoba.

It is not the intent of the Hierarchy to set up native clergy and to encourage native vocations to religious life as a group set apart and restricted to labor exclusively in Indian missions.

The principle of gradual integration into the non-Indian community has already proven its worth as more and more Indian girls, for instance, join Sisterhoods in which there is no thought nor desire of racial segregation.

An appeal is now being sent out by Church authorities in the various segments of Canada's mission field to seek and to encourage candidates for the priesthood and religious life among the better educated natives.

As educational facilities increase there is no reason why the Indians of Canada should not contribute their proportionate share of vocations, just as they are now joining the ranks of the teaching and nursing professions across the country.

No doubt many Indian boys and girls have had opportunities to give serious thought to devoting themselves to God's work. Several of them are now answering God's call, either actually in Novitiate or completing high school with the purpose of entering religious life. Your prayers and help are needed so they will achieve their goal.

The Catholic League of Indians should make it a special duty to foster priestly, religious and even lay vocations.

As among our non-Indian brothers and sisters, lay persons perform God's work as teachers, nurses, social workers, and even in menial tasks — though sublime in the eyes of God — so Canada's natives should hearken the call of God.

To prepare native youth to answer God's call, every Christian should put into practice, in his individual life, in his family life and in public, the way of life taught and exemplified by Christ.

This will create in every home the favourable Christian atmosphere essential to fostering vocations.

G. L., o.m.i.

## For the Record

CHIEF COMMANDO, of Maniwaki, left his guiding activities, six years ago, to go into the lumber business. He now hires 20 to 25 men, all members of the Maniwaki Algonquin band.

Every winter, the Indians cut hardwood logs, to be turned into veneer; this wood is exported to the United States, directly, where buyers pay approximately \$100 per thousand.

Chief Commando is helped by his 20 year old son in managing this business. He also operates a modern garage used mainly for the repair and maintenance of the trucks and tractors used in bringing in the hard wood logs to the railway station. His son is now in full charge of the garage.

● A decision to remove two discriminatory signs from women's restrooms at the cannery plant at Namu, 300 miles north of Vancouver, is being hailed as a "truly democratic" move by Indian Leader William Scow.

Scow, president of the Native Brotherhood of B.C., said the signs, "Natives" and "Whites", have been removed following a meeting of Brotherhood and Union members, who voted unanimously to have the signs taken down.

## BOOKS

### Indians of the Americas

National Geographic Society.  
\$7.50.

One of the most beautiful books in many a day, this color-illustrated record presents an historical panorama of Indians, their ancient civilizations, and Indians today, from the Amazon to the Arctic.

Among the 262 illustrations there are 149 full-color reproductions of paintings by W. Langdon Kihn, 8 contemporary Indian artists, and others of note.

(Not available for sale until July 1956)

### Within Two Worlds

David M. Cory. Friendship Press. \$2.00.

The author is particularly identified with the "relocated" Mohawks who live in Brooklyn and are mainly steel workers, but he has served in the ministry on other reservations.

A worthwhile presentation of present-day Indians, both on and off the reservation.

## ESKIMO MISSIONS

QUEBEC — The missionary union of the clergy has recently published a collection of writings on Canada's Eskimo missions. The 118-page book, titled simply "Eskimos", contains a history of the missions, biographies of famous missionaries and selections from their writings.



## Religious Profession On Anaham Reserve

by Sister Mary Immaculata

ANAHAM, B.C. — On February 11, 1956, Sr. Mary-Elizabeth, a Missionary Sister of Christ the King, pronounced her final vows in the Sister's Chapel on Anaham Indian Reserve, where the sisters are devoting themselves to mission work among the Chilcotin Indians.

This was the first final profession ceremony to take place on the Indian Reserve.

The young sister who took this final step in her religious life, comes from Grand Falls, New Brunswick. She entered at the mother house of the Missionary Sisters of Christ the King in Gaspé, P.Q.

Shortly after her first profession she was sent to work among the Indians, where since that time she has devoted both her work and her prayers for the spiritual and temporal welfare of the Indians.

Presiding at the ceremony and celebrant of the Mass was, the pastor of the Reserve, Rev. Father J. Patterson, o.m.i., delegated by Bishop Harrington of Kamloops.

Rev. Father Morris, o.m.i., from Cariboo Residential School, delivered the sermon.

The procession to the chapel was led by three Indian altar boys: Andrew Harry, Stanley Stump and Tommy Billyboy. From Anaham Indian Day School where the Sisters of Christ the King teach. Following the boys came eight little Indian girls dressed in white. The chapel was a beautiful array of blue and white in honour of Our Lady.

May many more young girls hear the call of Our Lord and join the ranks of missionaries in spreading the knowledge of Christ and Him Crucified to all nations.

## Native MLA Claims Compensation

VICTORIA, B.C. — Frank Calder, Canada's only Indian MLA, recently reminded the British Columbia legislature the Indians never were compensated for by the province.

Speaking of a planned centennial celebration in 1958, he said, "if we had been hostile you people wouldn't be here to celebrate."

He said "it is common knowledge this province wasn't paid for — you snatched it." The legislative buildings "stand on an Indian reserve and we have never been paid for it."

Then the CCF member for Atlin went on to tell then his fellow members of the legislature that Indians were ready to accept their responsibilities as Canadians.

He asked the government to make a centennial gift to the Indians by building roads and bridges on reserve lands.



The teacher of this Grade VI class in Kamloops Indian Residential School is Stanley Joe Michel, a member of the Neskainlith Band at Chase. He is one of 75 native teachers now employed in Indian schools. Keen pupils in modern classrooms typify the big strides the Indian people are making in their quest for knowledge.

## HOLY WEEK LITURGY CHANGES

By G. R. BRUNST

VATICAN CITY — Far-reaching changes in the entire Holy Week liturgy, involving Palm Sunday, Holy Thursday, Good Friday and Holy Saturday, have been decreed by the Sacred Congregation of Rites.

The most important changes can be summarized as follows:

First, all liturgical functions on Holy Thursday, Good Friday and Holy Saturday must be held during the afternoon or evening.

Second, the faithful can receive Holy Communion on Good Friday, following the afternoon service.

Third, the Lenten fast and abstinence henceforth ends on the midnight of Holy Saturday rather than at noon, as at present.

The most important change made in the Palm Sunday liturgy is that reducing the ceremony of the blessing of the palms to its "primitive sobriety" and restoring to full solemnity the procession.

Holy Thursday Mass is to be offered between five and eight o'clock in the evening. Visits to repositories, henceforth, are to begin after the Holy Thursday evening Mass and are to last through the night.

Good Friday's services must be held between three and six o'clock in the afternoon. The Mass of the Pre-Sanctified is changed to restore its original character of a simple Communion service. The new Ordo gives particular emphasis to the Veneration of the Cross. A new provision is the opportunity for the faithful to receive Holy Communion during the Mass of the Pre-Sanctified.

### Liturgy Same

The Easter Vigil Liturgy remains unchanged, but it must be celebrated between sunset and midnight, to be followed by the Easter Vigil Mass.

Through many centuries the Thursday, Friday and Saturday liturgies were held in the after-

noons and evenings to coincide as much as possible with the actual time of the events they commemorate.

Beginning with the Middle Ages, the celebrations of these liturgies gradually advanced towards the forenoon and morning hours, with the result that they gradually began to lose their significance.

## 200 ATTENDED LEAGUE MEETING

HOBEBMA, Alta. — 200 members attended the General Monthly Meeting of the Catholic League of Indians at Hobbema, February 5, 1956.

Among the topics discussed were the proposed change in the Indian Act which would legalize the use of liquor on Indian reservations; the spokesmen of the League were definitely against the liquor franchise. Their arguments are based on a clause of Treaty No. 6 which specifically prohibits the use of alcoholic beverages on Indian reserves.

Among those who addressed the meeting were Chief Dan Minde, Councillors Philip Soosay, Alex Shortneck, Narcisse Brown, J. B. Morin, Abraham Saddleback, Louis S. Crier; Messrs. John Johnson, Alex Mackinaw (Montana I. R.), Sam Chidley, Joe Buffalo sr., J. B. Saddleback, Jim Ermineskin and Cyprian Laroque.

## Father Poupore Provincial of Oblates

OTTAWA — Rev. Lawrence K. Poupore, OMI, of Ottawa, has been appointed Provincial of the English-speaking Oblate Fathers. Rev. James Mulvihill, OMI, Kamloops, BC, is on the Council.

Father Poupore succeeds Bishop Fergus O'Grady of Prince-Rupert as Provincial.

Father Poupore was born at Chichester, Que. After a brilliant scholastic career at the University of Ottawa and the University of Maynooth in Ireland he joined the Oblate Fathers.

Since 1930 has given distinguished service to St. Patrick's College, where he was a bursar and also headed the important Institute of Social Action which has aroused widespread attention.

## BLUE QUILLS WINS PRIZES

ST. PAUL, Alta. — The quote "Mocassin Telegram" reported last fall that the Blue Quills Residential Schools won a grand total of 248, exhibition prizes, for work done by the school pupils.

Of these, there were at the Calgary Exhibition: 28 1st, 32 2nd and 21 3rd prizes; at the Edmonton Exhibition: 28 1st, 26 2nd and 14 3rd prizes; at the St. Paul, local exhibition: 32 1st, 27 2nd and 20 3rd prizes.

## MERASTY COMES IN 2ND

At the Annual Canadian Open Championship Dog Derby, held at The Pas during mid-February, eighteen year old August Merasty from Brochet arriving third, was second-place winner with an elapsed time of 15 hours, 1 minute, 49 seconds, and picked up \$700.



# INDIAN STUDENTS PREPARE TO BECOME TEACHERS

(by Jean Hollobon, in The Daily Nugget, North Bay)

**A**LL teachers are people of great influence, but five of the students now at the North Bay Teachers' College will have an opportunity of wielding a wider influence in their communities than any of their fellows.

They are Anita Wakegijig, Eunice McGraw, Lillian Pelletier and Cecil King, all from Wikwemikong reserve on Manitoulin Island. Mary Lou Fox was also born on the same reserve, but has been living in Espanola for about 10 years.

Education is the key to progress and all five young students have a deep and sincere desire to help their people.

Shy of talking about their aspirations, they chat offhandedly about where they hope to teach, but their sincerity and shining eyes as they talk about the future belie the casualness.

There are many problems in the future of the Indian people, problems which must be solved if Indians are to achieve their full potentialities yet not lose their distinctive language and way of life.

If the Indian lives entirely on reserves will he ever become fully integrated into the main stream of Canadian life? Is it an advantage that he should. If he comes off the reserve will he lose his independence, his own way of life, his language? How is he to become qualified educationally to compete on equal terms with other Canadians in industry and business?

Their thoughtful conversation proves these young student teachers are well aware of the problems. They may not know the answers but they are determined to play

their part in making their people better qualified to face the future and the challenges it will hold.

## Cecil King

Cecil King, a handsome six-footer, went to the elementary school at Buzwah, on Wikwemikong reserve.

From there he went to the Catholic residential school at Spanish, which is run by the Jesuit fathers. There are boarding schools for boys and girls at Spanish, each holding about 200 children.

In 1953, Mr. King graduated, intending to take an engineering course. However, H. G. Mingay, regional inspector for Indian schools, had other ideas for the cheerful, determined young man. He persuaded him to go to Toronto and take a summer teaching course. If after that he still wanted to go in for engineering, fine. But if he liked teaching, he could study to be a teacher instead.

The course did the trick and Cecil King decided he definitely wanted to be a teacher. In the fall of '53 he went to West Bay, Manitoulin Island, and taught until the following summer when he returned to Toronto and took another summer course.

When the course ended he went back to Manitoulin Island just long enough to get married and then he and his attractive young wife,

Virginia, set off for North West River in Kenora District.

Completely off the beaten track, the reserve school was only in its fifth term and few of the children could speak English.

Before general school work can start the children must be taught English. The little ones pick it up fast, but the bigger children, more self-conscious, will not try to talk and so "You don't know whether they understand or not: they just don't say anything," smiled Mr. King.

He liked the North West River assignment: the country is still very wild there and there is plenty of hunting, he said.

## Miss Fox

The church residential schools do a wonderful job, but by attending secondary day schools with other Canadians, Indian children got a broader outlook and learn to get along with others. When they attend an all-Indian school until their late teens young Indians have to go through the adjustment of living in a white community afterwards whereas if they grow up with all types of youngsters in a day school there is no adjustment needed.

Mary Lou Fox agreed with this opinion.

While her father was serving in the Canadian army Mary Lou and her mother moved into Espanola, where her mother teaches in the separate school.

At first it took a little getting used to after a quiet village like Birch Island. However, after a

little while at Espanola high school she found it really is quite easy to get along with all kinds of people. Her vivacity and sense of humor certainly help, too.

Miss Fox is the only one of the group not planning to teach on a reserve.

In her ideas on the Indian question she is torn between two viewpoints.

The standard of living on the reserves in many cases is very low, she says, and Indians who want to improve their circumstances are usually obliged to move. Nevertheless, she would be very sorry if the Indian people lost their language of their distinctive way of life.

Sometimes she phones up Cecil King's two sisters, who are nurses in training at St. Joseph's Hospital, and has a little chat in Ojibway. She says the soft tongue is expressive and "you can express yourself so exactly in Indian."

All the Indian students also express themselves with a clarity and precision in English, which makes a great impression on those with whom they come into contact.

## Miss Wakegijig

Anita Wakegijig graduated from the Convent of Mary Immaculate at Pembroke. Her mother too, is a teacher and she says that "ever since I was a little girl I wanted to be a teacher."

Small and quick, Anita is quite clear and determined about her aim in life. She wants to teach on the reserve "because I want to help my people." If she could choose she would like to teach in the same school as her mother. She has two brothers, the older who is now in high school, may enter the priesthood.

## Miss Pelletier

Lillian Pelletier, a pleasant good-natured girl from Manitoulin Island, went to St. Joseph's College in North Bay for four years. Her elementary education she received from her mother, who teaches in the school on the reserve.

Difficult? "No," she laughed, "I got treated the same as all the others."

Miss Pelletier plans to teach in the reserve: "When I picture the future I always think of going back," she smiled.

## Miss McGraw

Eunice McGraw, a quiet, shy girl with a delightful smile, also comes from Wikwemikong but for some years since her mother died has been living with her father at Blind River.

Eunice believes that the present trend is away from the reserve, at least for the younger people, and that on the whole it is a good trend.

She was educated at Shingwauk Anglican residential school and Sault Ste. Marie collegiate.

Different in temperament and opinion these five young people all have one thing in common: the idealism and the ability to exercise leadership in their communities.



Exams are over and the five Indian students at the North Bay Teachers' College get together to compare notes. Extreme right, Virginia King waits to drag her husband away from his studies to do last minute Christmas shopping. Left to right, Cecil King, Eunice McGraw, Lillian Pelletier. Back row, Mary Lou Fox and Anita Wakegijig. Mr. King and Miss Fox are taking one-year courses because they have already taught for a time and attended summer school at Toronto. The others are taking two-year courses. Mrs. King is now working at the Indian Affairs Department in North Bay. (Nugget Photo)



## Leadership Courses Organizer Honoured

North Bay, Ont.—An Ontario government official who has organized training courses for Indian recreation leaders has been made an honorary chief.

John MacNeill of the community programs branch of the Ontario department of education was honoured as a reward for his work in organizing recreation for the Manitoulin Indian tribes.

Mr. MacNeill is Sudbury, Ont., district representative for the branch. He plans recreation programs for Nipissing, Muskoka, Parry Sound and Manitoulin.

The Indian title was conferred on him at a ceremony attended by 300 Indians on Manitoulin island.

A year ago, Mr. MacNeill helped organize a leadership course in North Bay for Indians.

Recently, he — along with Fred Matters and Jane Bartlett of the federal government's Indian Affairs branch — organized another leadership course at Garden River near Sault Ste. Marie, Ont.

Ernest Debassige, director of recreation for the Indian tribes on the West Bay Reserve at Manitoulin, was among those who followed the course.

Work on the reservations is only part of Mr. MacNeill's duties. He assists many communities in his district that have recreation committees including North Bay, West Ferris, Callander, Powassan, Trout Creek, South River, Sundridge, Burks Falls, Sturgeon Falls and Mattawa.

## Role of Missionaries In Canada's History

Members of religious orders were among Canada's first ambassadors chief administrative assistant at the Archives, Pierre Brunet, told members of the Ottawa-Hull Richelieu Club recently.

Mr. Brunet said the ambassadorial role played by missionaries in the days of New France should not be overlooked. These dedicated men had a knowledge of the country, possessed superior education, and were fluent in Latin.

He said an impasse would have been reached when the French could not speak English and English could not speak French had not the negotiations been carried on in Latin, making the missionary's service invaluable.

In 1650-1651 Father Druillettes, representing the French colony, concluded an entente between the French and English at Boston. Brother Francois Marie, a Capuchin, negotiated a treaty of peace with the New Englanders. The treaty was written in Latin.

Fathers LeCaron and LeBailiff were early ambassadors. Father de la Roche conducted negotiations between Samuel de Champlain and Kirke when the great explorer and colonizer had to surrender Quebec to the British, in 1629.

Father Arthur Bilo-deau, o.m.i., with a native Sister from James Bay, Sister Marie-Immaculate, s.g.c., on the day of her perpetual vows, July 16, 1954.



## SEEK SUITABLE JOBS

Enderby, B.C. — Officials of the Board of Trade here met recently with Indian agents to discuss problems of the Indians in the region and ways in which they could be helped.

D. M. Hett, superintendent of the Okanagan Indian agency and assistant Eric Underwood, both of Vernon, B.C., discussed with the business men problems facing the Indians on the Enderby Reserve.

Mr. Hett said it was hoped to give the Indians trade training courses to develop their ability to do jobs that would best suit them.

"The Indian people more and more deciding to take up trades," he said. "So we send them to Vancouver to vocational schools. So far reports show that Indians have done well there and haven't had too great a problem finding jobs when they finish."

"One of the biggest problems presented is to find them suitable employment as there is still some color discrimination, especially noticeable with the girls."

"We have placed a fair number in our own services, as the government bears no racial discrimination."

Mr. Hett said there had been a remarkable improvement in conditions among Indians over the last six or seven years both in education and the numbers entering the schools, universities and trades.

From the meeting, several board members learned of some problems of the Indians they had not perhaps considered too much before. They were told, for example, how difficult it was for Indians on the Enderby reserve to farm. The space allowed them averages only 25 to 30 acres, Mr. Hett said.

This was not enough for a paying farm, suggested Dick Blackburn. "It would take approximately 150 acres," he said.

## Missionaries Pioneer in Agriculture

Franciscan missionaries from Spain worked among the Indians in California long before that great territory became part of the United States.

The Franciscans established their first mission in California in 1759. By 1800, they had 18 missions and more than 85,000 Indians had become Christians.

The missionaries, who were excellent architects and builders, erected buildings that would cost many millions dollars to build today. They taught the Indians building, stock raising and other farm work. Agriculture was carried out in a vast wilderness under conditions that seem impossible to modern farmers.

But in 1821 California passed from Spanish to Mexican rule and in 1834 an anticlerical Mexican government stopped the work of the missions. California was admitted to the United States as a state of the union, 16 years after the old missions had been dispossessed.

## CANADA'S OFFICIAL MAPLE LEAF

OTTAWA — Austin F. Cross, of the Ottawa Citizen, has tried to find out what the official maple leaf is really like.

A Northern Affairs official sent him this memo:

"Enclosed is a tracing of leaf of sugar maple taken from the same photo of leaf as tracing provided for doors at United Nations.

"Leaves are simple 3 to 5 lobed with round notches sharp pointed, coarse and irregular toothed or entire, 3 to 5 inches long, dark green, above, paler below.

"Sugar maple: acer saccharum marsh. Local names: hard maple, rock maple, black maple, curly maple, bird's eye maple."

Ironically, the only official maple appears to be in the United States, on a set of metal doors donated by Canada to United Nations.

Imagine our not knowing what the Union Jack was like!

## Mohawks Supply World With Lacrosse Sticks

(The "Amerindian": Dec. 1955)

The world's supply of "lacrosse" sticks comes from the St. Regis Mohawk reserve in Eastern Canada where men and women carry on their rare craft which has been handed down from generation to generation. Of the 18,000 lacrosse sticks made there each year, 8,500 are sent to the U.S.A. and another 2,500 to England.

It takes a year to make one stick from hickory wood, which is becoming gradually scarcer and harder to find. Experienced splitters cut 7-foot logs into billets, getting from 5 to 7 of these from each log.

The billets are next trimmed and smoothed; then they are steamed, gouged and shaped into a curve at one end. They are wired into this position and left to dry outdoors for 5 months. When dried, the stick makers shave the stick into its required shape.

After another 5 months drying period, holes are drilled for laces. The sticks are smoothed, lacquered at one end, and sent to various homes where women lace them with rawhide, leather, cord or nylon, as orders specify.

One Indian makes the cowhide laces. He draws a hide across a sharp knife to form a continuous lace, some 400 feet long. This is twisted, dried and wound into rolls.

This native industry is supervised by Frank Roundpoint, a Mohawk, and his white partner, who handles sales and management. Lacrosse is an adaptation of the Indian ball game in which the players used a stick with a loop and pocket of crossed thongs.

The French dubbed this "la crosse", for the stick resembled the crooked staff carried by their Bishops. With this adoption and alteration by non-Indians, the exciting Indian sport soon spread all over the world.



## MODERN DAY BRAVES TOPS AS INFANTRYMEN

Established in 1950, the "2384" Blood Indian Cadet Corps is unique among the 90 or more Royal Canadian Army Cadet Corps in the Army's Western Command. With headquarters at St. Mary's School, Cardston, Alta., the corps' 70 members also include cadets from St. Joseph's School.

Descendants of one of the proudest of the plains tribes, the 10 young warriors of Chief Shot-on-Both-Sides who attended camp at Vernon in 1955 distinguished themselves by their proud bearing and immaculate appearance.

In the five years the corps has been represented at cadet camps, no member has ever been returned to his home for disciplinary or any other reason.

Typical of the group undergoing training this year in the Senior Leaders' Wing was Cadet Lance-Corporal Lawrence Pantherbone, 15-year-old son of Mr. and Mrs. Albert Pantherbone of Cardston.

Not only is he an outstanding cadet, but his school last year presented him with a gold watch for outstanding courtesy, and he is one of his school's best basketball and baseball players.

Cadet Lieutenant Oliver Russell, 16, one of the corps' senior cadets, also is a star on the school hockey and baseball teams.

The other "2384" lads also are an accomplished bunch of young

soldiers and have taken to Army life like the proverbial duck to water.

Interest in the Indian lads has been widespread. One typical visitor was Chief Manyfingers of Greenwood, Alta. He urged the cadets to "take full advantage of the fine training in discipline and leadership offered in the cadet services."

In addition to military subjects, members of the Blood Indian Corps have taken part in a full program of recreational activity.

Swimming instruction and organized sports under qualified instructors have taken up two of the lads' afternoons each week, and they have taken many interesting side trips, including the Kelowna Regatta.

Everyone has agreed it's been a pleasure to know the Blood Indian boys, and we're sure the camp has been an interesting and rewarding experience for these modern-day braves.

(Native Voice)

## EDUCATIONAL FACILITIES INCREASED ON BLOOD RESERVE

CARDSTON, Alta. — Education is the best medium by which the Canadian Indian may make the transition from reservation life, to the responsibilities of citizenship and full independence.

In a recent interview with the Calgary Albertan, Father M. Lafrance, O.M.I., Principal of the Blood R.C. Residential School, a noted educator of long experience, had this to say:

**THE REMAINDER** of the 430 school-age Blood boys and girls attend classes in day schools on the reservation and, for the first time in history, in the Cardston public and high schools.

The federal government assumed responsibility for the education and health of the Bloods in the historic treaty with their chiefs almost 75 years ago. For most of this period the government has footed the bill and handed the responsibility of teaching and administering schools to missionaries.

"This is the first time in the history of the Bloods when there is enough classroom space available to make it possible for 95 per cent of the children over the age of seven to attend school.

"Until this year facilities were inadequate, and as recently as five or six years ago many Indian children did not get a chance to start school until they were 12 or 13."

**THE OBLATE** priest said he felt Indian day schools, built on the reserve during the last two years, are a backward step.

"The parents are not prepared to keep their children at home and to develop them into good,

honest citizens," he said. "The Indian children have no example to follow other than the worst one."

He added he felt residential schools developed better citizens than do the day schools.

"Sure they have a spree for a year or so after they get away from the discipline of the residential school, but generally the boys and girls settle down after this."

He estimated that about 50 per cent of the residential school graduates develop into good citizens and "it is almost certain their influence will be felt on the reserve in the years to come."

## DIES AGED 115

Creekside, B.C. — Tlamosh, whose Christian name was Joseph Joe, of D'Arcy Indian Reserve, near Pemberton, died recently at the ripe old age of 115.

He is survived by two sons and one daughter by his last wife, and a "young" daughter of 90, by his first wife.

Tlamosh was a Councillor of his band in 1864; he was in attendance at the historical meeting held at New Westminster, with Governor Frederic Seymour.

God rest his soul in peace!

(Native Voice)

## Tom Longboat Trophy Encourages Athletic Prowess Among Indians

Like people of all other races the North American Indians have always held athletic prowess in high esteem. Trials of endurance and agility usually had first place in their celebrations, and the very nature of their existence, depending as it did upon outwitting fleet-footed game animals, was ideal for the development of muscle and lung power.

### Jim Thorpe

Mightiest modern hero was Jim Thorpe, the versatile Carlyle college lad, who romped through the Olympic decathlon events with the same ease with which he performed so spectacularly on the football field and the baseball diamond.

Jim Thorpe was one of those perfectly co-ordinated miracles who appear every once in along while to dominate track and field and any other type of athletic competition.

He came up to Vancouver about four years ago, not long before he died. He was brought up to add lustre to the Buckskin Glover boxing tournament for Indians, held then in the Georgia street auditorium.

### Played for Meal Ticket

Jim was a big man, very modest, a nice speaker, and told interestingly how he was ordered to return his Olympic trophies after it was discovered by some zealous but envious ones that many years before, when on his uppers, he had played baseball for a meal ticket.

### Tom Longboat

The Canadian Indian hero, of course, is the long distance runner Tom Longboat, who jogged some incredible mileage in his heyday.

There is now a Tom Longboat trophy put up for annual competition amongst Canadian Indian youth.

The champion of each province received a medal, and from these the dominion champion was chosen. The recipient must be not only a good athlete, but must have qualities of leadership.

First Indian to gain the ward was Freddy Baker of the Squa-

## 150-FOOT TREE FOR TOTEM POLE

Victoria — A towering cedar tree which will become the world's tallest totem pole was felled in a forest north of here, recently.

The tree, 150 feet tall and weighing nine tons, will be carved by the Indian father-and-son team of Mungo and David Martin. The finished totem will be erected on a prominent headland overlooking the Strait of Juan de Fuca.

The project was started in December, when a Provincial subsidy, granted to help preserve the dying art of totem carving, ran out. The Victoria "Times" then whipped up a campaign to raise \$4,500.

It is expected that the world's tallest totem will be completed three months from now. It will top by 30 feet the tallest existing totem which is now in Toronto's Royal Ontario Museum.

mish Band in North Vancouver, who was an outstanding boxer, basketball, and track man.

### Chasing Deer

Oldtime prairie Indians ran down deer afoot. The runner would keep up a steady pace hour after hour when following a deer spoor.

The excited animal, aware that it was being pursued, would run wildly, and soon become blown, making a rest necessary.

But the jogging hunter allowed no time for rest, and the animal would eventually collapse exhausted, easy prey for the hunter's knife.

An Indian of the Qu'Appelle valley was badly ravaged by tuberculosis many years ago, before modern curative methods were known.

When he had only one lung working, and an estimated six more weeks to live, he entered the mile race in the Indian treaty sports, and came in an easy first.

He sprinted the last hundred yards as easily as best part of a mile. Two weeks later he was dead.

## Native Prospector

CALGARY — King Bears paw, 63-year-old Stony Indian, recently completed his 47th year of prospecting.

He gave up his treaty rights 33 years ago so he could hunt for the legendary Lost Lemon gold mine in the foothills country of southern Alberta without consulting the Department of Indian Affairs.

He says he gave up his treaty rights in 1922 so that if he ever finds the mine he can file his claim on it as an individual with full rights and not as a ward of the government. He said he twice thought he had found the mine but ore samples from the strikes proved he was wrong.

## CANCER STUDIES

Studies of cancer among Canadian Indians were carried out during recent months by the National Cancer Institute.

Dr. Alex Philips, the institute's statistician, reported on these and other similar studies at a recent meeting of Ontario members of the Canadian Cancer Society at Niagara Falls, Ont.

He said there are many mysteries about the disease still unsolved. Scientists have discovered more cancer among people in different parts of the world than in others, but often to not know why this happens.

One question still unanswered was why American Indians have nine times as much cancer of the cervix as white persons and practically no skin cancer?



## DRAMA OF LIFE

### MAN'S NATURE AND RESPONSIBILITY

#### 1. What is man?

In the drama of life the main characters, to whom all others are secondary, are God and man. And the most necessary knowledge for each one of us is an understanding of these two main characters.

What is man?

Man is one of God's creatures, consisting of a body and of a soul, the soul being made to the image and likeness of God insofar as it is an immortal spirit endowed with intelligence and free will.

#### 2. Man has a soul

There is no need to prove the existence of man's body. We experience it, see it, touch it.

But we have no direct sense-experience of the soul, and there are men who deny that we have a soul distinct from the body. Denying that man has a soul, they declare that he is a soul.

They insist that all in man is material, and that when his material body perishes his complete nature has come to an end.

Against such an erroneous idea reason itself protests. Man consists of a body, and also of a soul distinct of its very nature from that body.

The soul is the difference between a living active human being and a corpse. A dead body can no

longer move, eat, digest, think, express itself, suffer, enjoy. It can but decay, and fall back into its original dust.

There is something that stops your body from doing that at present — the very principle of life, your soul. And that soul is not less a reality than the body it animates.

In fact, the soul is not only distinct from the body; often it is opposed to the body. It can triumph over bodily reluctance, forcing it to do many things from which it revolts, inspiring courage and bravery despite a heart almost frozen with fear.

There are no heroic bodies. There are only heroic souls.

#### 3. The soul is a spirit

As God is a Spirit, so the soul of man is also a spirit. The body is material. The soul is not.

All the chemical substances making up the body are present the moment after death as they were the moment before death. No analysis of a dead body will reveal what chemical is missing that the man should not live. For the soul is not a chemical.

By its very nature the soul differs from the body. It is a spirit whose size is not dimensional, but greatness of intelligence; whose strength is not muscular, but power of will.

(Imprimatur Die Aug. 15, 1940, J. G. Murray, Archbishop of St. Paul, Minn.)

## The Question Box — Marriage

**Who has the right to celebrate marriage?**

The pastor of the bride has the preference, though both the pastor of the bride and the pastor of the groom are competent to arrange for the marriage, and also to perform the ceremony. (Canon 1097, 2.)

They may be married either in the parish of the groom, or in some other parish only by permission of the pastor of the bride.

**Does the Church teach the equality of husband and wife with relation to conjugal life?**

Both husband and wife from the very beginning of marriage have the same rights and duties with respect to the proper acts of the conjugal life. (Canon 1111.) The Church looks upon the wife as a consort, companion and helpmate of her husband, and not as his slave or handmaid.

**By what authority does the Catholic Church judge cases of Protestants?**

The Catholic Church has the authority to judge in all cases of baptized persons. You must remember that the Church does not handle the marriage cases of baptized non-Catholics, unless the parties themselves request her to do so.

**If a Protestant marries a Catholic will the Catholic Church recognize that marriage at all?**

Yes, provided it takes place according to Catholic rites.

**Catholics cannot attend a Protestant Church. How can the Protestant marry in the Catholic Church?**

To be married by a priest is not against the principles of a Protestant who says that one religion is as good as another; but it is against the principles of a Catholic to be married by a Protestant minister.

If it were against the principles of some given Protestant, he should stick to his principles and refuse to be married in a Catholic Church. But in this case both parties would refuse, and the marriage would be cancelled.

**If two married Protestants both become Catholics, have to be married again in the Catholic Church?**

No. They were both Protestants at the time of their marriage, and and the Catholic Church declares such marriages to be binding before God.

## Complete Own Road

DOKIS, ONT. — Members of the Dokis Band of Indians erected a Bailey bridge across the French River to complete a 15-mile road from Monetville to Dokis Island.

The bridge completed the road, which was started last July by the Indians. They hired equipment to push the road through swamps and rock-covered areas.

Over \$40,000 of their own band

## Father Renaud's Monthly Letter

Ottawa, February 25, 1956



Dear boys and girls:

Every year, when Parliament is in session, Indians from different places show up in Ottawa. They come by themselves on their own, or, as a group delegated by their band. They may wish to see the Minister, or a particular Member of Parliament, or senior officials of the Indian Affairs Branch. They want to report something wrong that has happened or is now taking place in their community, so that remedial action may be taken and the situation redressed.

All Indians, like all other Canadians, have the right to appeal to the representatives of the people, when local action proves insufficient. But not all who do so succeed even in pleading their case. Often enough they will go back home unsatisfied, feeling that they have not been understood. This is sad. Nobody should go unhappy in this beautiful land of ours.

The reason for their failure is too evident. Too many of them are not familiar enough with the laws of the country, with Parliamentary procedure and with the general structure of the federal government. Consequently they expect too much from just one visit or they don't present their case in the right way.

Worse of all, some of them do not know English well enough to express themselves clearly. They may use English words, but they don't think in English, like most people in the government have to,

in their ignorance of another language.

This cannot go on indefinitely. The day must come when Canadians of Indian descent will take their rightful share in governing this country, particularly in managing Indian affairs.

It is up to you to make it come. For your own sake as well as for the good of the whole country, you must learn English language and Canadian history real well, without of course neglecting your mother-tongue and your tribal traditions. You must be able not only to understand oral and written English, but to speak it yourself fluently and clearly.

Only then will you be in position to share every good thing that this country has to offer, including the management of your own affairs. Think of it! Won't you?

P. A. Renaud, O.M.I.

## HOMMAGE AUX MISSIONNAIRES DU NORD-OUEST

Québec — "Personne ne pourrait parler de l'enseignement dans les Territoires du Nord-Ouest sans rendre hommage au rôle de première importance qu'ont joué les autorités religieuses", déclarait l'Hon. M. Jean Lesage, Ministre du Nord Canadien, à Québec, au début de janvier.

"On ne saurait trop louer, dit M. Lesage, le grand dévouement des missionnaires qui ont travaillé à l'établissement des premières écoles et qui ont enseigné à une époque où l'on ne voyait guère d'autres gens que les Indiens et les Esquimaux et où les communications avec le monde extérieur était à peu près inexistantes.

"Les missionnaires ont le grand mérite d'avoir été les pionniers de l'enseignement. Mais le mot mérite est faible et il faudrait plutôt parler d'héroïsme.

"Les difficultés que soulève l'éducation dans les Territoires sont nombreuses et paraissent souvent insurmontables. Parmi les principaux problèmes, on peut mentionner: le coût extrêmement élevé de l'instruction, les distances à parcourir, les dialectes indigènes, le caractère nomade de la population, son augmentation rapide, la variation dans le degré de civilisation, etc."

En terminant, M. Lesage déclara: "Bien des énergies se sont dépensées pour promouvoir l'instruction dans cette immense région, mais il reste encore beaucoup à faire... L'éducation des indigènes constitue, à n'en pas douter, l'un des problèmes les plus urgents et les plus angoissants du côté humain. Nous espérons que la collaboration sincère de tous ceux qui s'intéressent au nord Canada nous permettra de surmonter les difficultés nombreuses auxquelles nous devons faire face dans le domaine de l'enseignement."

### R. I. P.

Father G.-E. Paquette, o.m.i., who spent all his missionary life with the Indians of central Alberta and Saskatchewan, died on February 14, 1956, at the age of 53, in Edmonton, after a short illness.

He was Director of the Big River Indian Reserve Mission in Saskatchewan. Funeral was held at St. Albert, Alberta, on February 18.

(More on Fr. Paquette in our next issue.)

funds was used to build the road and they did most of the work themselves. Engineer R. MacLennan supervised them as they pushed the bridge across the river.

The road will open a new summer home and resort area and will allow the Indians to market a large area of hardwood and pine.



## Pupils Steal Show At School Opening

COWESSES, Sask. — The pupils stole the show at the long-awaited opening of the new Indian day school on Cowesses reservation.

Chief Louis Gunn, of the Sakimay Band, was chairman at the recent ceremonies and K J Gavigan Agency, superintendent of also took part. But the hearty way in which the young pupils stood before the gathering and led the singing of "O Canada", showed more than anything else the pride they felt in their new, modern two-classroom school.

Other speakers were Reverend Father A. Ruest who brought greetings from the residential school on behalf of Rev. Fr. Carriere who could not be present; Councillor Victor Sparvier; Mayor J. Craig of Broadview, Sask.; school principal E. J. Lang, and C. A. Ashfield, honorary chief of Saskimay.

Mr. Lang said it was the most modern school he had ever taught in. The school's two large class-

rooms are bright and airy and painted in pastel shades with slanting green blackboards. Floor are covered with linoleum and desks are of new blonde wood.

A huge utility room in the basement provides room for games and will provide space for manual training and adult education activities.

Pupils from grades one to eight are taught in the school. The second teacher is Dolores Lang, Mrs. Lang's niece. There now are 38 pupils enrolled.

Mr. Lang said as school principal he received great co-operation from parents and other residents of the reservation. He said the opening ceremonies provided an example. He didn't have enough seats to accommodate the large crowd but parents turned out in force and made enough benches to do the job.

## New Opportunities Through Education

GRENFELL, Sask. — The *Windthorst Independent* has commented, in a recent editorial, on recent opening of a new Indian day school on the Cowesses reservation and the planned opening of another one at Sakimay.

The Editorial said the move "marks the opening of a new phase in the adaptation of Indians in this region to the ways of the greater majority of Canadians."

"It has long been the contention of many, critical of federal policy on the handling of Indian affairs, that integration of the Indian population could not be effected, even

commenced, until the original residents of this country were exposed for a considerable period to the many facets of the Canadian way of life.

"Much has been done over the years in the way of practical education, and self-reliance has been stressed in such farm programs as farm instruction.

"Now, it would appear, formal education has come to the fore, and the opportunities now being presented to the younger generation of Indians augur well for their complete integration into Canadian society in the future.

"The schools themselves leave little to be desired in the way of facilities and equipment."

The editorial also points out that the Cowesses principal has said he has known of only one month when attendance fell below 90 per cent in such schools.

It concludes:

"Those responsible for Indian affairs are to be congratulated on the steps being taken in the field of education, however tardy they may be. Future generations of Indian people will not doubt prove the wisdom of such measures."

## ANAHIM FIRE TAKES ONE LIFE

Baptiste Stellas, 86, a member of the Ulkatchu tribe of Indians, who made his home on Anahim Lake Reserve was burned to death in his cabin on the night of December 30.

The fire was first noticed about 7.15 that night by several Indian boys who rushed to tell Baptiste Elkins, the Indian constable. By the time the constable arrived on the scene the heat was so intense that nothing could be done. The old man lived alone.

R.I.P.

## Pope Celebrates 80th Birthday



Three days of prayers for peace were offered throughout the Catholic world on the occasion of the 80th birthday of His Holiness Pope Pius XII, March 2nd.

## Hon. Pickersgill Hears Aid Pleas

THE PAS, Man. — The Minister of Citizenship along with Colonel H. M. Jones, I.A.B., Director, met at The Pas with twelve Indian Chiefs of Northern Manitoba, on February 17.

More education for the children, so that they can in turn derive greater employment benefits, was the main plea of the Indian leaders.

In reply, the Minister said that the government was doing his best to provide for more schools and teachers, as fast as it can get the money. He said he wanted teachers who were Indians.

The plea made by the chiefs emphasized that the Indian boys be taught mechanical work, and that the girls have the opportunity of training for nurses, both professional and practical, as well as teachers.

The 12 chiefs represented close to 10,000 Indians. Those coming in for the meeting, which saw the largest gathering of chiefs at any time in this area, are: Cornelius Bignell, The Pas; Solomon Colomb, Pukatawagan; Ken Spruce, Nelson House; Lewis Martin, Moose Lake; Donald Easter, Cedar Lake; George Colomb, Oxford House; John Clark Norway House; Henry Beady, Cross Lake; Alfred Spence, Split Lake; David Gott, Shoal Lake; Alf McDougal, Island Lake; Simean Beady, Fox Lake.

## Describes Visit To Calais School

By Mrs. B. Caldwell

GRANDE PRAIRIE, Alta — A recent visit to the Calais Indian Mission at Sturgeon Lake was a most enjoyable experience. The mission might be described as a little world of its own in which its various activities co-ordinate to produce a most efficient and smooth-running unit.

Beneath its atmosphere of tranquility, operates a busy and hard-working staff which feeds, clothes, educates, and inspires its group of over one hundred boys and girls, ranging in age from six to sixteen.

As visitors, we were graciously received, entertained, and shown through the mission. We saw the kitchen where cooking was in progress to feed 130. There is the boy's and the girl's dining rooms arranged with an eye to convenience.

We saw the bakery where 100 pounds of flour is consumed in a day, the huge bins of potatoes raised at the mission, the warehouse whose shelves were loaded with canned and other foods, the laundry and the furnace room, the beautiful corridors, the chapel and the classrooms.

The girl's dormitory was a picture with its seventy beds imma-

culate in white with gay throws adorning the foot of each. The individual basins combs and towel each marked with the owner's number. There was the girls' playroom where a happy group welcomed us into their midst.

The boys' dormitory and recreation room is housed in another building. All as well cared for and as attractive. The boys, just in from a hockey game on the lake, put aside their skates, took their stringed instruments and treated us to some very good music.

At present the Sister Superior told us they are raising funds to build a modern gymnasium. The girls are doing beadwork. On April 2, at a bazaar, a beautiful beaded buckskin parka and a watch are being raffled, and there will be bingo.

## High Steel Workers

TORONTO — Members of the Caughnawaga band, near Montreal are working on construction of a new, 19-storey Imperial Oil office building in Toronto.

Passers-by are amazed to see the Indians scampering about the building's high steel beams overhead, even on windy days.